

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 107.

The Principles of Nature.

INTERESTING PRIVATE CORRESPONDENCE.

The following familiar correspondence will be perused with interest by our numerous readers. Mr. Eaton relates his personal experience and observations in a free and unstudied manner, which will be quite as acceptable to many as a more labored disquisition. The letters contain some curious facts illustrative of the intercourse with departed Spirits, and we are obliged to Mr. Barnes for transmitting them to the TELEGRAPH.—ED.

BROTHERS PARTRIDGE AND BRITTON:

CLAY, April 23, 1854.

If the following extracts are of any use to you, or the cause of Spiritualism, you are at liberty to publish all or a part of them, as you may deem proper. I have the consent of the writer, who is a cousin of mine, a resident of the city of Lockport, to send them to you for publication. They show partially the progress of the cause in that place. In August, 1852, my cousin made me a visit. While here, he attended a circle, and made the inquiry how his father and mother were. The first of the several extracts which follow will show the result of his inquiry.

FRATERNALLY YOURS,

ORRIS BARNES.

LOCKPORT, Sept. 22, 1852.

DEAR COUSIN:

The Spirits told one thing true, to my certain knowledge. If you recollect, we asked how father and mother were, and they said mother had got well again; also that father was in good health. Mother was so sick when I left home, I did not expect to find her well on my return. There are now two mediums developed here. We expect some good times conversing with our Spirit-friends. I met with a circle last Sunday evening; we were very much pleased with our success. We have had two writing mediums developed within three weeks past. Both are girls; the younger is eight or nine years old; she writes well. They are all very much interested; none of them having seen Spirit-writing before, although there has been a circle formed once a week for three months past. The more I see of it the more I am convinced of its truth.

LOCKPORT, Dec. 6, 1852.

Cousin BARNES:

Having a favorable opportunity, I thought I would write you a few lines. I was glad to learn, notwithstanding the weather was unfavorable, you still kept up your circle. We have progressed greatly since my return. When I got home there were but two mediums partially developed who wrote some; now we have twenty in all! I have done all I could to keep up our circle. We meet twice a week. I have not missed but one night, and then I was sick. Some have left us; but it has done us no harm, for they were so skeptical they only retarded our progress. We don't have the rappings or tipplings yet; but we have had some first-rate communications! One week ago yesterday I saw and heard something very convincing. A little girl, twelve years old, the daughter of Mr. Avery, played by inspiration on a melodeon. She does not know how to play on any instrument naturally. She played something that appeared to be a dead march. It was the most solemn thing we ever heard. While playing, one time her fingers stopped, and the instrument kept on playing, and played several notes, while the keys remained motionless. It was the Spirit of her brother who played through her. He was so young when he died he was not named. He writes his name the same as his father. When asked who named him, he said his grandfather, who also is in the Spirit-land.

Last night we had a first-rate time. Five mediums were present. We met at four o'clock, and continued writing and reading communications until eight. Some of them left. Twelve persons remained; we then had a glorious time; the mediums were all happy; three of them could see the Spirits. One young lady—who never had the influence before, but who had laughed at her sister for being "such a fool," to use her expression—saw the Spirit of her brother. She stretched forth her hand, asking him to take hold of it. She commenced weeping, and with her eyes turned upward she said, "Oh! my brother, are you smiling to see me weep. I felt as though I was in Paradise, but was not permitted to see its inhabitants." Just before breaking up, a pen that was in an inkstand near me commenced moving, and then the inkstand was agitated. It was the first time we had seen dead matter move without the aid of some visible power.

LOCKPORT, April 1, 1853.

Spiritualists are gaining ground in this place. We never have had the rappings and table movements until lately. I went to Rochester a few weeks ago to hear the rappings; I was to have started with two friends, but arrived at the depot about two minutes too late. My friends had gone. Not being acquainted in Rochester, I was at a loss about starting. However, I made up my mind to take the next train; accordingly I did so, and on arriving in Rochester, my first business was to find my two friends; so I asked the Spirits to direct me to them; following my impressions, I met them in the heart of the city, just as they were about to turn a corner. I never saw any body so surprised as they were; I explained to them how it occurred. We succeeded in finding Mr. Hammond,

who promised to introduce us to the best circle in the city. We had a long conversation with him through the day. He is the best writing medium I ever saw or heard of. He is fully developed. He puts the utmost confidence in what he writes, though all the world should contradict it. Strange as it may seem, he has no communications from low Spirits, or any thing written but that proves to be true. He believes it is because he has so much confidence. He works in a printing office. People are continually calling on him for communications. We had a good time that night at the circle. There were some twelve persons present. We had the rappings and table movements keeping time with music, and, to wind up, the Spirit of an Indian chief spoke through me in his native tongue.

There is a lady here who is a clairvoyant; she has been in town about two weeks, but intends to leave to-morrow. She is also a rapping medium. We held a circle where she boards last Sunday evening. It had got noised about that Mrs. Bushnell was a rapping medium, and the house was filled with people, mostly skeptics; notwithstanding, all went off well. We had rapping and moving of tables until nine o'clock, and when we were informed by the sounds the Spirits would speak in Indian through Mrs. Bushnell and myself, which they did, and then addressed them in English, to the perfect satisfaction of all present.

LOCKPORT, July 23, 1853.

I have read Governor Tallmadge's letters, and was much delighted with them. They seem to have a good effect on the community here. I take the SPIRITUAL TELEGRAPH; I think it is one of the best papers in the world. I succeeded in getting Davis' Revelations, but the rest of his works I could not procure. It meets my mind precisely; it can not be successfully contradicted; it is nature's voice of truth. My folks do not oppose me any more. We had a circle at our house, and they saw the table answer questions by tipping, until father was satisfied that the table movements was no humbug. Mother begged of them to desist for fear the table would be demolished. She was brought up orthodox; she can not give it all up yet; she is a little afraid to believe, but hopes it is true. As for me, I wish I had ten thousand souls that I might show the world I was not afraid to risk them all in this happy belief of eternal progression. I often wish my time had come to go to the Spirit-world. I feel as though I could hardly wait for the approach of the second birth. The cause is progressing slowly, but surely. The only mediums we have are speaking and writing. We meet Sundays in a room hired for the purpose. I am the principal speaking medium. The Spirits do not often speak through any other when I am present. I am told they speak with great force and eloquence through me. It is very surprising to me; I could not speak at all in my natural state, for my organ of language is very small. It troubles me exceedingly to express my thoughts in common conversation. When speaking under spiritual influence the words seem to roll out of my mouth like a "fountain of waters," so fast sometimes I want for breath. It is very strange to me, especially speaking in the Indian tongue. The Spirits are at work out of our midst, as well as among the believers. There are several who have had them appear to them in their houses. They are beginning to inquire about these things. To-night I have learned, from a reliable source, that a wealthy orthodox citizen of our place had his door-bell rung, by some mysterious cause, for twenty-four hours. Many have been there to-day to hear it.

LOCKPORT, Dec. 30, 1853.

I have had remarkable good health since I became a medium. The Spirits told me I would become well and strong. I have been cured of an obstinate disease without medicine, which the doctors could not cure within three years' trial. I feel under great obligations to my Spirit-friends; well I may; it used to take all I could earn to pay doctors' bills and board; still I continued to grow worse. Just before I visited you I had become discouraged, and felt as though I would rather die than to work while sick to pay doctors' fees. I had attended one or two circles before I saw you. It had a wonderful effect on my health; hence I determined not to take any more medicine for a while, but attend the circles. The result was, I was healed! I am more fleshy than when you saw me, with more color in my face. My complaint was an affection of the kidneys, of long standing. I made a visit to the Spiritual Springs last fall, by direction of the Spirit that controls me. I had a good time. My mission seemed to be to promote harmony between the proprietors of the two Springs. I was acted upon to speak at both places. I was with them one day and one night only. They urged me very hard to stay with them longer. I did not know until the morning I started that I should go; if I had, others would have gone with me. I believe it is destined to be a great place of resort for the sick and for Spiritualists. I saw a man there who came there blind, and by the use of the water was beginning to see! His eyes were not destroyed, still he had been totally blind. Others were there who came there sick, but were healed by the use of the waters.

I have been controlled about six months entirely by the Spirit of an Indian chief, who calls himself by the name of

Waho. He takes possession of me as soon as we sit in a circle, and does not leave me until we break up. It is very seldom he allows any other Spirit to control me. He is always ready to answer questions; in fact, that is the way he converses. Every body seems to like him. They have taken pains to get some of the ablest men in the place to come and ask him questions; all of which he is willing to answer, except astronomical questions. A skeptical gentleman, formerly a teacher in the college, told me that there was not a man in America who could answer such questions as had been propounded to me in that state. I supposed he was flattering me, but a few days after, while absent, two gentlemen called at my house, and inquired about my education, what books I had, etc. (much as to say, Sir, you are an impostor, and have deceived us). [I will here venture the assertion, that Cousin G. C. Eaton never had any thing but a common school education.—O. BARNES.] Sometimes I sing Indian songs in Indian; speak and harangue in Indian.

On Christmas eve Mrs. Blanchard was at home—one mile from the circle. Upon retiring to rest about nine, she thought of an Indian who used to dance before their door, in the State of Michigan. She wondered, as she expressed it, if that Indian's Spirit could make Eaton dance. At the same hour, about five or ten minutes after nine, the Spirit of an Indian took possession of me, and requested a man who had a violin to play something lively. A daughter of Mrs. Blanchard, who was present, never had danced a step in her life, having been brought up in a rigidly orthodox way. She and myself were controlled to dance, keeping, as it was said, perfect time. She danced in the American style, and I in the Indian! These present pronounced the performance perfect. The question was asked of the Spirit if it was not wicked to dance. The reply was, "No more than to walk *spry*." Of late, the manifestations through me have been astounding to all who witness them! Night before last I spoke in four different languages, which is something new, as well as the Indian dancing.

LOCKPORT, Jan. 21, 1854.

We are progressing finely here. The whole town is getting waked up. Within the last two weeks there have been five new circles formed. The place is all alive talking about the table moving. These circles are all new beginners, and the mediums being developed are all tipping media, which is something new in the manifestations to us. My Indian friend, Waho, says, "The Spirits in this place are making a great effort to produce some tipping that may possibly tip over some of their churches." He is the most reliable Spirit I ever knew on any subject. We get nothing but the truth from him, but there is not a particle of orthodox about him. He will make us laugh sometimes at his wit. I will mention an instance: One Sunday evening, in describing and showing how absurd were the notions of some people about hell and the devil, he said something that caused a roar of laughter. A lady says, "Waho, I am afraid you don't do right to make us laugh so much; for I can not help it." "You must excuse me," said Waho. He then proceeded to describe the lungs, by explaining that every breath we breathe we manufacture carbonic acid gas, which, being poisonous, and heavier than common air, was not all thrown off by breathing; a portion being heavier would settle into the lower part of the lungs, and, if not dispelled, would create disease. He then went on to show that a certain part of the stomach (I have forgotten the name) would play up and down like a pump whenever we laugh, and force out the heavy gas from the lungs. "So you see," said the Spirit, "it is no harm to do good on the Sabbath day." Perhaps I have written more than you will be able to make out. The Spirits twitch my hand so whenever I attempt to write, I can hardly read it myself.

LOCKPORT, March 8, 1854.

I do not think I am hardly competent to write a history of the manifestations as they have occurred in our place; but if any thing of importance should occur, I will let you know from time to time. Since I wrote you last, I met with a circle, appointed for the benefit of an English lady, who wished to obtain a communication from her husband who was in the Spirit-land. The Spirit took possession of me and wrote a few words, but she was not satisfied because the signature was wanting. The Spirit made several attempts, but could not impress the name on my mind, so it resorted to other means for a test. I felt something drop from the roof of my mouth; my fingers were then placed on my tongue, and then on the paper; lo! and behold it was stained with fresh blood! I was then controlled to write, "I raised blood." The lady was perfectly satisfied and confirmed in the belief of what was written, saying that her husband raised blood during his last illness.

The most remarkable thing that has occurred here happened about two weeks ago. A Mr. Pachin had been poisoned with something about the gas-works, where he was accustomed to work. He was given up as incurable by his physicians, and was expected hourly to die. While the family were around his bed, expecting every moment would be his last, his sister, who is a medium, wrote that Mr. Atwood, a gentleman present,

could cure him by manipulations. The Spirit of Dr. Franklin then gave directions how to proceed, and greatly to the surprise of all (and especially his orthodox mother), he got up from his bed, within half an hour, looked in the glass, and said he was all right, but a little weak. He then sat down to the table and ate quite a large piece of turkey. His cure remains permanent. Mr. Atwood was very much surprised. He did not know that he was a medium of any kind. Since then he has had as many as three patients a day, who call on him to be healed. He seems to have the greatest faith, and tells the people he can cure them all. He is an influential man, and is doing a great deal of good.

Yours, with respect,

GILBERT C. EATON.

UNDEVELOPMENT.

S. B. BRITTON:

Dear Sir—Not long since I listened with great satisfaction to a discourse from an able advocate of the spiritual philosophy. The illuminating effects of a true harmonial faith—its power to elevate humanity to the plane of a more fraternal union—its affinity with the highest elements of the soul—and much more, were presented with a clearness and candor that is ever an index of strongly disciplined thought, and talent of no mean order.

The thoughts that were scattered around in profusion fell like rare ideal flowers from the upper gardens, and they seemed to bring with them an atmosphere of fresh fragrance from the better land; and like its music too, it told of song undying.

"Wild as the hallowed anthem sent to hail
Bethlehem's shepherds on the lonely vale."

But amid the sounds of harmony which were so rapidly awakened, occasional notes might have been heard of something like discord, which perhaps resulted from chance touches on the keys of the splendid organ that otherwise discoursed so much of rare music.

It is far from my purpose, Mr. Editor, to mar with any opposing spirit the good effects of the truths then uttered, but with your permission I wish to be allowed the expression of some thoughts in regard to a few sentiments offered at that time—to suggest some correction, or, if possible, to attune the only strain that appeared discordant.

The speaker said that there is a vast—infinite plane—he might say inclined plane—extending from an unimaginable depth of undevelopment—from the lowest possible hell, away upward, passing us, the human strata, on through angelic spheres, to the vicinity, or near the home of Deity. Upon this life-plane Spirits of all degrees of development are moving with different pace and with different attractions. Since the method of communicating with the unseen has been opened, depending as it does upon natural law, the darker Spirits can avail themselves of the opportunity thus afforded to communicate to us, by a right inherent in this natural law, as well as higher Spirits, and consequently we are exposed to every kind of caprice and angularity that undevelopment may dictate—liable to any conflicting or false teaching that may be given, because we can not tell who in reality is communicating to us.

In order to meet this matter, the speaker appealed to the heaven-born intelligence of man, to the high and divine nature of God's gift of reason. Said he, by a sharp analysis of whatever is presented to the mind by the strong light of the reason and judgment that God had implanted in each of us, we were competent to guard against whatever of hurtful undevelopment each might receive from the unadvanced Spirits below us.

This is a sound method, one to which we resort in testing the value of all things else, and it holds good here. But let us consider also that the law of affinity, like a good angel, acts no small part in this matter. If here on earth, in times past, a few friends—it might be such men as Humboldt, Scoresby, Herschel, La Place, Newton, Locke, Bacon, and others of like order, had met to converse upon great scientific questions—to exchange high thoughts and mathematical conclusions—is it probable, nay, is it possible, that a company of coarse, riotous fellows or clowns, who might chance to pass near, would have the least affinity for the scientific converse so unintelligible to them? Would these undeveloped persons be attracted in any degree by the high questions discussed? Not at all. Yet if these scientific gentlemen were talking loudly, gaming, smoking, and swearing, then indeed would they stop and join them by the law of affinity, being attracted by congenial habits and familiar actions.

Thus it is plain that if the material or lower strata of thought prevail, if inharmonious disturb the channels of wisdom, many conflicting, false, or contradictory communications may be received, a fault due to the circle itself, by virtue of inharmonious channels often unguardedly becoming the conductors of like inharmonious. Hence it is plain that high-minded persons, who maintain the mental or spiritual ascendancy, will be almost free from such intrusions.

The principle just presented holds as true in regard to disembodied as it does to embodied persons—those in the present phase of existence. If the poor inmates of the lowest possi-

ble den of undevelopment on earth would be little prone to disturb the flow of a high, earnest, scientific converse—so, too, the ungrown inmates of that plane in the second sphere—where, by a rudimentary law, the lowest types of earth's humanity—can not come to us unless they find some corresponding undevelopment or affinity, by virtue of which they may approach; and it behooves us that we maintain at all times, especially at our reunions, that uniform ascendancy of the spiritual over the material or animal that would insure us the conditions best prepared to "talk with angels." Then might we place far more reliance upon converse from the invisible, for the Divine order of a substantial affinity would be as a good and faithful safeguard.

In extension of the preceding principles, I wish to present also some thoughts that bear more directly upon undevelopment both in this and in the second phase of life.

Although much has been said, in the progress of the world, in regard to a condition of punishment after this life—a region of awarded woe—of "hell," too often perhaps have such dissertations been the offspring of *misjudgment*, for too often the human mind judges the ways of the Divine Spirit by a standard predicated on human passion, dealings, and laws, as they appear in this immature state.

Perhaps, had we a high clairvoyant power of research, we might find on a survey of the entire earth, that the worst, lowest, and most real of "hells" are to be found on our earth.

With the condition of those who have left other primary planets we have nothing to do. Even a recital of low undevelopment—of communications detailing such conditions is chilling, paralyzing, to a lovely unfolding of the Spirit. Our own earth-hells afford enough of a wintry paralysis for any Spirit-flower of earth to bear.

We, of this earth, are connected with arrangements of the next life's rudimentary department, which are attached to our cradle orb, and this is true of all other planets, each having its own unripe division, but all in the second sphere. By the Divine law of Order, the undeveloped personalities of our earth are never consigned to the "hell" or spiritual alpha of any other planet; and the law of Progress forbids that one can act so bad a life as to find a worse "hell" by physical dissolution than the one he left here. Any wretch, however low, when removed from this life, comes to a condition no worse than that which he left, but on the contrary, the condition is a small degree better, which degree is the germ of his progress, the anchor of his future guidance to a calmer, clearer sea. Thus the spiritual hells, or conditions of undevelopment, are just superior only to the dens of undevelopment on our young planet, with this difference also: that in the ancient spiritual sphere, the receptacle of all things individualized from the foundation-time of all the primary planets, it must of necessity be more capacious, where the immutable law of affinities assort and classifies these individualities, so that a seer may observe more discord, contention, and the fruits of undeveloped passions in the secondary "hell," in the aggregate, than in any one place on our small planet; hence an imperfect examination would condemn it as far worse than any thing here, fit only to be termed "hell."

But according to the principle advanced, the second "hell" is better in every respect than its germ, its origin here, although that of necessity is larger; and no one can go to a worse condition than the one he occupies here; although when he attains his second condition, which is a bare improvement, he may be better able to comprehend his former and present condition, and this may produce an effect by which his feelings may be torn by self-contrition not felt before; but this would be the effect and index of an improvement.

And as there is no such principle as revenge in the Divine bosom, no one need fear being sent to the "hell" of a condition below his own, or to that which results from more undeveloped men, that is, to the hell of another of lower grade. Each will be guided by affinity to the conditions and surroundings that attract him most; but as his gross body has been left forever, the conditions and surroundings will be a degree better than they were on the earth-sphere. If he is most attracted by things which appeal to the elementary organs, whose index is in the lower strata of the brain, he will still follow the guidance of a low nature.

If he is most attracted by things which appeal to the organs whose index is in the superior strata of the brain, the more elevated and fruit-bearing members of the mental structure—his condition, too, being a degree better than it was on the planet-plane, will still find affinity and guidance in the elevating, superior, and rapidly-unfolding desires and conditions that surround him.

On the same principle that we brand the undeveloped conditions below us with the terms "hell," "the damned," etc., even so the Perfect One, the immaculate Deity, might say of all the sublime and "gorgeous spheres of harmony," and their countless hosts of white-robed beings, that they are but the "damned" inhabiting "hell;" for how infinitely lower in the scale of perfection are all these, than the omnipotent, unattainable, and lofty one from whom they all unfolded!

But there exists no such principle in the Divine nature that would be moved to thus designate the conditions of undevelop-

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, MAY 20, 1864.

LETTER FROM ENGLAND.

A distinguished gentleman, whose residence is at 5 Palace, New Road, Lambeth, London, writes us by the last steamer for the purpose of renewing his subscription, and incidentally mentions several facts which will interest the reader. Our correspondent informs us that a new book is about to be issued in London, entitled "The Divine Drama of History and Civilization," by Rev. James Smith, M. A. The author introduces the Spiritual Manifestations, taking their genuineness for granted. They form part of the Dramatic Machinery of the great Theater of Civilization, on which the writer has thrown some clear and permanent light, which will not be lost amid the profusion of that which flows from other sources in Europe and America. The following extract from our correspondent's letter will be perused with interest:

The manifestations go on very slowly in London, or at least very quietly. I know very few mediums, and only one thorough good rapping-medium—apparently sent for Mr. Owen, as he makes abundant use of him. There are others, however, whom I know not, and I know a few imperfect mediums. Mr. Owen's medium is a boy of ten years, whose name is Daniel, and he is usually visited by Daniel the prophet. About a fortnight ago he was closeted with Lord Brougham and Mr. Owen. The Spirit is very absolute, and disdains to give reasons or answer test questions; but to those who understand and appreciate moral evidence, he gives beautiful, recouit, and satisfactory confirmations of his genuine Spirithood. An idle question reduces him to silence, and no coaxing will suffice to alter his resolution. He is very delicate.

Several lamentable occurrences have already taken place which are intimately connected with these phenomena. Poor Mrs. Crowe was quite upset and bewildered by them, and though not so bad as represented to be, she was confined in an asylum in consequence. I have not yet heard of her liberation, though she wrote very sensible letters from her prison to Mr. Marston, and talked of seeing him in a few days. However, on this subject you may have later news than I have, for I have been so very recalcitrant of late that I am not in the way of hearing live news.

Professor De Morgan's daughter's case is a very singular one. The Spirit of Lord Byron used to come and play all sorts of pranks with her, and among other drolleries he seemed especially fond of drawing coffins. When requested to go, or be more serious, he would jocularly say, "One more coffin!" He drew one with a figure in it, and said that figure was herself. I heard often of this from Mrs. De Morgan, and we all laughed over it; but before the end of last year the coffin and figure proved a reality. In three months after the pranks commenced she was dead. Such things alarm the timid, especially when misinterpreted, as they generally are. She was a very clever young lady, as the daughter of our first mathematician might be expected to be, especially with a mother surpassed by few men in general intelligence.

I am, sir, yours sincerely,

REMARKS.—It will readily occur to the philosophic observer, that whenever any one subject is permitted to engross the whole mind, it must, necessarily, interrupt the mental equilibrium; and this is alike inevitable whether the all-absorbing theme be sensual pleasures, business, love, intellectual pursuits, or religion. The human mind and body embrace an assemblage of internal faculties, with appropriate external organs adapted to their expression. These all require to be suitably exercised; but unequal or violent action, if protracted, can not fail to permanently derange the intellect and to impair the organic structure. When the mind's forces are constantly focalized in some one direction, the vital as well as the mental harmony is necessarily disturbed, the integrity of the body destroyed, and its very existence jeopardized. The current spiritual phenomena could scarcely fail to engross the powers of a person constituted precisely like Mrs. Crowe. With a yielding and impressionable organization, she combined much religious feeling with an abiding confidence in the reality of spiritual phenomena. All this may be inferred from a perusal of "The Night Side of Nature," and other works which have rendered her name widely known.

But our correspondent says, that Mrs. Crowe was accustomed to write very sensibly while confined in an asylum. Many persons have done so before, and for the obvious reason that they were far more sane and sensible than those who confined them. At one time—not two years since—a large number of persons were imprisoned in the lunatic asylums of this country on the false pretense that they were crazy. We have seen that those persons were the victims of ignorance and prejudice. Nearly all of them were influenced, in one way or another, by Spirits, and as they were made to speak and act in an unusual manner, it was readily inferred that they had gone mad. Since that time the people have become somewhat familiar with the operations of Spirits, and the consequence is, those persons formerly declared to be insane have nearly all been released. It may be truly said of most of the accused, that they never lost their wits for an hour; the difficulty was, their persecutors did not find theirs until quite recently.

The manifestations from Byron, described by our correspondent, do not appear to express any malicious design; nor are we authorized to infer the absence of a serious and rational purpose on the part of the Spirit. The singular exhibition contained a prophecy which was strictly verified by subsequent facts. Moreover, the seeming facetiousness of the Spirit may have been assumed in order to prevent, or to allay those painful apprehensions which the manifestation was otherwise calculated to awaken in the mind of the young lady and among her friends.

We shall be pleased to receive other similar favors from our transatlantic friend.

UNUSUAL EXPANSION.

Those who oppose Spiritualism are, for the most part, utterly wanting in a knowledge of its simplest elements, and their ignorance is exhibited so freely and so unconsciously that we are constrained to regard them as wholly irresponsible. Let it be distinctly understood, therefore, that they have our strictest permission to say and do what they please, and any strictures which we may have occasion to offer must not, in any case, be regarded as a chastisement, but only as a necessary part of the nutritive and disciplinary process best adapted to develop these immortal fetuses, and to prepare them for their spiritual birth. In the following brief paragraph, which we cut from an exchange paper, the popular profundity is most conspicuous:

Prognostication is as good as Spiritualism, if not a little better. It is said that as far back as the fifteenth century a Pole predicted that during the present year he would be canonized as a saint, and that on the same year a great battle would be fought on the borders of Gallia, between the Turks, English, and French on the one side, and the

Russians on the other. The Pole has actually been canonized, and the prediction is said to be attracting great attention in Poland.

Does the writer of the above suppose that Spiritualism, as entertained and expounded by its friends, consists wholly in rappings? Does he presume, as his language distinctly implies, that the capacity to foretell future events is utterly foreign to Spiritualism—that the exercise of such a faculty is essentially distinct from all that is properly comprehended by that term? We are forced to accept this hypothesis in order to account for the existence of his luminous paragraph. Ignorance, in itself considered, possesses few elements of interest, but the spontaneity with which it here displays itself fairly challenges admiration. Here is a writer, with the press at his command, who undertakes to enlighten his generation, and yet obviously does not know that Spiritualism comprehends all prophecy and every possible variety of Spiritual faculties and gifts, whether possessed and exercised in ancient or modern times.

"Prognostication as good as Spiritualism!" Why, one may as well say that calomel is as good as medicine for a sick man; or assume that an intimate acquaintance with chemistry is as good as a thorough knowledge of science—"if not a little better." We presume, however, that the writer is not to be blamed for such a blunder. For all such we offer the poet's apology:

"None can the Moods of their creation choose;
We therefore should men's ignorance excuse;
When born too low to reach at things sublime,
'Tis rather their misfortune than their crime."

THE SPIRIT OF A DOG.

The believers in spiritual manifestations continue to have weekly meetings at Glen's Falls, on which occasions some wonderful demonstrations take place. At a sitting, a few evenings since, a gentleman present, who had just lost by death a favorite dog, remarked that he had always entertained an opinion that dogs had souls, and requested the mediums present to test the question by calling for the Spirit of his dog. His proposition was accepted, and the question asked, when the requisite number of raps to express "yes," were distinctly sounded. Curiosity was now at its height, and a convincing demonstration confidently anticipated. All things being made ready, the gentleman called upon the Spirit of his dog to give some demonstration which would satisfy him beyond a doubt that what purported to be the Spirit of his dog was a genuine article. The request was hardly made when the perfect accomplishment of all present, the table trotted across the room and turned one leg up beside the wall!—Sandy Hill Herald.

The immortality of animals has been maintained by several distinguished authors, but it is usually the object of such experiments as the one above described, to cast reproach on the claims of Spiritualism, and for this purpose, doubtless, the foregoing paragraph has been extensively quoted by the secular press. Such parties might be more worthily employed in a serious effort to account for what actually occurred. What made that table trot across the room is a legitimate subject for discussion, which might profitably occupy the minds of many who are proud to be engaged in more trivial pursuits. It may ultimately appear that the individuality of animals is not preserved in the higher spheres of existence, but it certainly will not surprise us to find at last that many a noble dog has achieved a far more honorable destiny than some groveling men ever aspire to in the present life.

PROPHETIC INTIMATION.—Mrs. Monroe, who resides at No. 25 Court Street, Brooklyn, recently informed the writer that in the month of April, 1852, she visited a rapping medium (for the first time, we believe), and succeeded in calling into her presence several Spirits, among whom she recognized a sister who had been absent from the body seventeen years. The Spirits manifested but little inclination to converse. After some delay, however, Mrs. M. inquired, "What shall I tell mother for you?" This was promptly answered by the Sister-spirit in the following significant words: "Tell her that we want her to come home." Mrs. Doolittle, mother of Mrs. Monroe, was then in perfect health, but in three months from that day she obeyed the summons, and went home to the Spirit-world.

PATRONS AND POSTMASTERS.—Several of our subscribers have written to us complaining that they have been required to pay two cents per copy, postage on this paper. This is all wrong. No Postmaster within the jurisdiction of the United States has a right to demand more than one cent, and if the subscriber is pleased to pay quarterly in advance, the postage is only seven cents per quarter of thirteen weeks—twenty-eight cents per annum. We trust our patrons everywhere will insist on a strict observance of these rates, and that they will report to us without delay every attempt, on the part of the servants of the government, to violate the existing law. Whether such mistakes originate in ignorance or design they should be corrected.

SUNDAY LECTURES.—The committee recently elected by the Spiritualists of this city to provide a suitable place and public lecturers for each succeeding Sunday during the year ensuing, have corresponded with several persons, and among others with Mr. A. J. Davis, who has consented to lecture morning and evening of Sunday, the 28th instant. Many persons are curious to hear Mr. D., and the announcement that he will speak on that occasion will be likely to fill Dodworth's Academy to its utmost capacity.

"SPIRITUALISM."—Many persons are inquiring when the second volume of this work, by Judge Edmonds and Dr. Dexter, will appear, and we take this method to answer all such inquiries by saying, that it probably will not be published before the 1st of July. In the mean time, those who desire to peruse what Messrs. Edmonds and Dexter are now communicating to the public, should subscribe for the new magazine, entitled the *Sacred Circle*. See advertisement on our last page.

It is with pleasure we announce the arrival of Mrs. Dr. Britt, lecturing medium, of St. Louis. She has just returned from a tour through the Southern cities, and visits New York by spiritual direction. It is the intention of her Spirit-guides to deliver a course of lectures in this city, due notice of which will be given in the daily press. We understand that Mrs. Britt delivered an earnest and sensible address before the audience assembled at the Conference of Spiritualists, in Dodworth's Academy, on Sunday afternoon last.

T. L. Harris spoke at Dodworth's Academy last Sunday morning and evening; the audience in the evening was large, and we learn from various sources that a very favorable impression was made by the speaker. It is expected that Bro. H. will occupy the speaker's desk on Sunday. The exercises will commence at half-past 10 A.M., and at half-past 7 o'clock P.M.

MEETINGS AT DODWORTH'S ACADEMY.

Agreeably to the announcement, Mr. J. K. Ingalls lectured on Sunday morning, May 7th. He commenced by saying that time had not permitted the committee to make such arrangements for the day as would have been desirable, and therefore the duty had devolved on him to give a statement of the motives and objects of the present movement.

He thought that there was a mistaken idea with respect to the age and character of Spiritualism. By many friends as well as foes, it was regarded as altogether a new and modern matter, and confined to a certain class of phenomena. To his mind it was as old as Christianity, as old as Judaism, as old as the Universe, and as comprehensive as Nature and the operation of her laws. All ages and peoples had their traditions and experiences, which must all be referred to one general law. He stated briefly the rise of the more modern manifestations, and their effects in converting men of every opinion and bias, and that occasional interchange of facts and opinions had led to the desire that some organized effort should be made to have Sunday meetings, where all could meet and listen to lectures representing every phase of thought. They had felt the necessity of such a movement, and now no alternative was left but to adopt a plan broad enough for all to take an interest in, or to allow Spiritualism to be divided into as many factions as were represented by the sects among Christians.

He was led to notice some objections to the movement. It was said our organization was defective, that "order was Heaven's first law," and if we did not submit to the rules of order we should fail; but he thought if order was Heaven's first law, there was no doubt Heaven would vindicate its own, whether man troubled himself about it or not, and if we needed this element, that was only a greater reason why those should give us their counsel who were more especially in their wisdom. A similar objection was urged that the movement was wanting in the religious element, to which there was a similar reply, that a greater need existed for the cooperation of those in which this element predominates. Another class thinks it too much tinged with the superstitious. In that case we were more in need of the superior wisdom which could discern it; and he argued that since all here are free to speak and adopt such form as they shall think most fit, if they could only cherish a tolerant feeling toward each other, all might be benefited by the accumulations of the varied wisdom, and at the same time be led to dispense with some peculiarities or prejudices which retard the progress of the individual as well as injure the general harmony. To the speaker's mind Spiritualism was broad enough to cover all beliefs and disbeliefs, all theory and all practice; and if it did not, and could not comprehend all subjects of human thought and practice, all human interests, duty, and destiny, then the sooner it gave place to something more true and catholic the better.

As the planets and their satellites pursue different orbits and have apparently adverse motions, yet have a common source and center of attraction around which they move, so there must be a great central truth and thought-source around which move the most varied and discordant opinions and theories; and only that can be the central truth which harmonizes all eccentricity of thought, sheds light on all human interests, and gives scope to all diversities of mind and all conceptions of duty, and enables us to look kindly on all who are striving with sincere earnest in whatever field of thought or action.

In the afternoon a Conference was held in which facts and experiences were related.

In the evening, Mr. Ingalls spoke of the objects and tendencies of Spiritualism, as he understood them. The important question was not, whether remarkable phenomena were taking place, but to what did they tend, and of what were those phenomena significant? If Spirits manifest themselves and make known their presence, how is that calculated to affect the great questions of human liberty and duty—of moral and social renovation? The speaker would have Spiritualists ask themselves here, in the very beginning of this movement, what they propose to themselves? Is it merely to act over again the tragic farce of proselytism, sectarianism, and useless profession? Or shall there be a comprehensiveness and purity of aim which shall ally us to every pure mind and every true reform? In accordance with our light and spiritual development is our duty; and communications from a seraph will not only do us no good, but actual injury, if we are not already prepared to obey the light we have and discharge the duty which is nearest, even as the light and moisture of heaven unimproved breeds miasma, plagues, and fevers, and noxious and poisonous weeds.

To enlighten mankind has been the poisoned aim of all systems. But it has been through theory and speculation, rather than by employing any practical means. Men have sought to attain to the divine life rather by some patent method than the inflexible requirements of nature, to work and grow. Without the industry for the one, or patience for the other, we seek some royal road to heaven; but there is none. "Only make men Christians, enlighten their minds and save their souls, and all will be well" but all is not well. How must Christianity appear from the stand-point of the time-serving politician, who sells his country and humanity for a mess of pottage? How from the stand-point of parasitical commerce, of monopoly, of the traffic in intoxicating liquors, of slavery, and every inhuman wrong? And yet those most deeply implicated in all these things are already Christians, liberals, and even Spiritualists. The truth is, religion and spiritualism in the popular conception are entirely divorced from practical life and human rights and interests. They must not enter the business mart or the manufactory and arrange things there after their own divine order, justice, and fraternity! They must not enter the social circle and by deeds, not words, say, "Be ye brothers and sisters, for one is your Father in heaven!"

For eighteen hundred years the Christian world has spent its strength, its light, in the endeavor to solve the problem of what theory is best. Are Spiritualists disposed to have eighteen hundred more spent in the same fruitless inquiry? Or are they willing to make one attempt to ascertain which practice is best? To the indolent and time-serving and selfish is not the first problem of human right and duty just as far from a solution as to the Mohammedan, Jew, or Pagan? It will never be less so, until we practice what we have learned.

But there was one great consolation, that however we might change to our own perception the truths of nature and of God, they are not affected, but live penetrating down through murky vapors to the solid foundation of all things. And if we are disposed to improve by their light, still eternally they will shine and become an enlivening power to those who will come after us and be more faithful than we have been.

The Spiritualists will meet in general convention in the city of Boston on the second day of June next ensuing. Bro. Hewitt, will insert the notice in our next.

DIGEST OF CORRESPONDENCE.

Mr. ISAAC H. HUNT, writing from the conservative old town of Augusta, Maine, states that Spiritualism is just beginning to force its way into notice in that place, met, of course, by the usual storms of opposition. There is a young lady in that town through whom the Spirit of an old revolutionary soldier is giving some curious demonstrations, manifesting, among other things, his unabated opposition to King George, by refusing to rap time to the tune of "God save the king" as played on the flute, while he raps to the tune of "Yankee Doodle" with great spirit and alacrity. Several highly respectable citizens of the place have lately been developed as mediums. Among them is a young man who is a seer, and who by the exercise of his superior faculty has in several instances found lost or stolen property, and has also been conducted by the angels into the supernal world, and shown celestial scenes. In one instance, while in the ecstatic state, he declared that preparations were being made in the Spirit-world for the reception of several persons then in the flesh, and apparently in perfect health (whose names he gave), and since this announcement two of those persons have died, and a third is daily expected to follow them.

Mr. Thos. M. F.—, of Buffalo, writes "an earnest solicitation for help." Says he, "My mind has been directed to the subject of spiritual manifestations. I have read a number of publications upon this, to me, most thrilling and momentous question. My reason tells me it is true, yet my old theological notions remain as a dark and gloomy pall upon my spirit. My friends—my family—all oppose me in my investigations, affirming that these are the works of the devil, and that no sane mind will heed them." This is but expressive of the interior trials, temptations, and conflicts of thousands who are now passing from the darkness of old isms to the light of new truth. We would say to our friend—also to every one who may be in a similar condition—"Courage, brother! Expect not to pass from Egypt to Canaan save through a wilderness of conflict and temptation. Keep thine eye steadily fixed upon the cloud by day and the pillar of fire by night. Turn not back to the flesh-pots of Egypt, but go forward and gather the celestial manna. Follow implicitly the guidance of thy legitimate Captain, the Lord of Hosts, and a happy deliverance from all doubts and vexations will most certainly attend thee."

Mr. ISAAC D. SEELY, of Morris, Otsego County, N. Y., writes that there are several mediums in his neighborhood, and about one hundred and fifty persons who avow a belief in Spiritualism. He speaks in merited commendation of those believers who withhold the honest expression of their opinions through fear of injury to their business. He also relates the fact that, last winter, one of the girls of the district school in that neighborhood lost a ring belonging to another girl. Being unable to find it, a Spirit controlled the arm of a Miss S., and pointed, with her finger, in the direction in which the ring might be found. She followed the indication, and was led directly to the spot where the ring was lying, and her hand was placed upon it, though our correspondent thinks it was under the snow at the time. Mr. S. also relates a somewhat remarkable cure that was performed by Spirits, by impressions, etc., through the mediumship of Mrs. S. of that town.

Mr. E. DAYTON, of Huntley Grove, Illinois, writes us a communication in which he takes exceptions to the article of A. S. Worthing, published in our columns some time ago, and which somewhat favored the idea of endless sinning and suffering among Spirits in the other world. Our present correspondent denies the intimation of A. S. W. that a large portion of Spirits advocate the idea of endless misery, and from his experience with them is inclined to exactly reverse this proposition. Mr. Dayton argues for a "religion of the head" which may agree with the "feelings of the heart," and adopts Pope's celebrated couplet:

"All discord, harmony not understood;
All partial evil universal good."

Mr. J. R. DUFFEE, of Carbonate, Pa., writes that Spirits and Spiritualists have established Sunday meetings in that town, which are always attended by a respectable congregation. They open the meetings with reading the Scriptures, prayer, and singing, during which exercises one or more of the mediums present become entranced, and the Spirits, through them, give excellent discourses. On a recent Sabbath, two mediums were entranced at the same time, and one of these would speak for about five minutes and then the other for the same length of time, and so they changed several times without breaking the thread of the discourse.

Mr. M. S. BOOTH, of Bellevue (what State?) writes that there are four well-developed speaking mediums in that place, and that one of them speaks in several different languages unknown to herself. One of these languages has been recognized as the Latin by a learned gentleman who heard her speak it; and from this it is rendered highly probable, in their minds, that the others are also veritable languages, as they purport to be, and not mere gibberish. If no one present can understand them, this is at least a proof that they are not drawn sympathetically or clairvoyantly from the minds of the persons present.

Mr. NATHAN UFTON, healing medium, of Columbus, Ohio, writes that since last July he has visited and laid hands on about one thousand persons afflicted with various diseases. Of these persons not more than three or four have since died, to his knowledge, and multitudes of them have recovered, some immediately and others gradually. When he is at home he spends all his Sabbath days in visiting the sick in the city, and wishes to say through the TELEGRAPH, that he holds himself in readiness to visit the diseased at call.

A letter from Dr. A. ELDRED, of Utica (which should have been noticed before, but it has just fallen into our hands), states that Mrs. Van Deusen, a superior speaking medium, has been lecturing to good acceptance in Utica, and is now en route, with her husband, to the West, and proposes to deliver her messages, under the moving of her Spirit-guides, wherever she may find an opening for the same.

"WHAT IS SPIRITUALISM?"—The series of articles under this caption—commenced two weeks since on our first page—we are unable to continue in this issue of our paper as we had expected, not having received the second part of the treatise by PHOENIX. For several days we have been anxiously looking toward the East for further light on this interesting question.

ment. Those Spirits which the human mind would esteem beings of purity, inhabiting the upper courts and mansions of the beautiful, would be lower in comparison with Deity as he really is, than would the inmates of the lowest possible dens of undeveloped be to us.

All are the children of one common Father, and it indicates a mental ungrowth in us to heap on those below us, thoughts of merited condemnation. All are as good as their maturity can allow; all are as pure as their nature will admit, and the lowest will one day stand in high places.

It is a measured glance of the Divinity in us that we judge not, and apply not the revengful terms of "hell," "the damned," etc., to any low being, for such terms signify nothing—they are unreal—mere fables and fancies of imperfect minds. There can be no sin, no evil, no punishment in the usual sense, but only misdirection, imperfect good, and the effects of misdirection, which in a greater or less degree no one can escape, any more than he can the growth of his body.

J. L. DOOMIS.

ELMIRA, N. Y., Feb., 1864.

THE SPIRITS AT HAVANA.

We are obliged to the writer of the accompanying letter for following the suggestion of our dear departed friend, and trust he will keep us informed of the progress of Spiritualism in that island.—E.O.

April 12, 1864.

S. B. BRITTAN:

Dear Sir—In frequent conversations with our mutual friend, Mr. Jos. T. Bailey, late of Philadelphia, who departed this life a few weeks ago near Matanzas, on this island, he expressed a conviction that it would be gratifying to you to hear of the extension of the spiritual philosophy, and the vast field opening to its manifestations, among a people so different to us in customs, language, and religion.

I had heard much and have read every thing that I have been able to procure tending to throw light on the subject, and am satisfied that any one governed by reason ought to be convinced of its truth and existence; but unfortunately many are blinded through ignorance and the preconceived opinions taught by different sectarians.

What first drew my attention to the subject was meeting with A. J. Davis' declaration of independence, published in the *Spirit-Messenger*, of Springfield, May 31st, 1852, if I mistake not the date, which I candidly think ought to be incorporated in the next edition of his "Divine Revelations," to prevent it from passing away and being forgotten, as I consider it one of his master productions, and destined to establish a new basis of society and reformation of the human race.

Being desirous to investigate and witness some demonstrations in Spiritualism, I conceived, in December last, several friends at my house (Mr. Bailey as one), where, on the third night, after a session of an hour each time, we were gratified and rejoiced at a response to our desires, since which time we have sessions in a number of private families, and an accession of many converts to the philosophy; but unfortunately it is like feeling in the dark, as we have no books in the Spanish language throwing light or information on the subject, and my principal object in addressing you at present is to suggest that if you would meet with an extended demand throughout all Spanish North and South America, thus disseminating truth and benefiting humanity.

We have obtained, as yet, but one leading medium and one indifferent writing medium, the former a young lady and the latter a young gentleman, both members of most respectable families; consequently the manifestations with us have not been of an extraordinary character, or such as would be so denominated in the United States, but sufficiently flattering considering the short time our attention has been drawn to the subject, and we confidently expect to be favored with something more astonishing.

Although I am fifty years of age, I hope to live long enough to witness much happiness that will and must be derived from the spiritual intercourse between this and the next sphere.

Wishing you much happiness and prosperity, I remain yours, ever and truly,

WILLIAM FULTON,
Proprietor of Mansion House Hotel.

FORGERY DETECTED BY SPIRITS.

"The secrets of all hearts shall be made known."

The following remarkable example of the agency of Spirits in detecting crime is communicated by a lady, who will please accept our thanks for her esteemed favor. We shall be pleased to hear from her again, and trust she will pardon the delay which characterizes the appearance of this letter.—E.O.

JACKSON, MICHIGAN, March 27, 1864.

MESSRS. PARTRIDGE AND BRITTAN:

Dear Sirs—A very good test was given through my hand, not long since, which I thought you might be pleased to publish in your valuable paper—the TELEGRAPH—as one of the many convincing proofs of the spiritual character of these new phenomena. A lady friend of mine has a tenant, who, by the terms of his lease, pays rent quarterly in advance. Her residence is nearly a hundred miles from the above-named premises. One day, while in my presence (having called upon him for the last quarter's rent, and having been informed by her agent that said tenant claimed that he had paid the annual rent in full), she said to me that she was unable to reconcile the payment with her accounts of the money received from the tenant. This friend had given several receipts, as she had received her dues in small parcels. Upon his (the tenant's) exhibiting the receipts to her agent there was found nothing due. I was utterly ignorant of the above transactions. My hand was moved to write, when the following communication was given: "Mrs. D., your tenant is ill at ease. I should judge from his mind that he had committed forgery." This friend then requested the Spirit to go and see, and report to her. Soon the silent messenger returned and wrote as follows: "I have examined the papers which your tenant holds, and find that the receipt bearing date October 13th, 1853, for the sum of twenty-five dollars, has been changed to ninety-five. You will easily detect the alteration of the word twenty to ninety by holding it to the light. Go and see." Upon examination it was ascertained that the receipt had been ingeniously altered to ninety, and that the forgery had been correctly described by the Spirit. The tenant withdrew his claim, pleased thus to escape the penalty of offended laws.

Yours, respectfully,

I. M. C.

LECTURES IN PHILADELPHIA.

May 9, 1864.

MESSRS. PARTRIDGE AND BRITTAN:

Gentlemen—We have been favored during the past few days with a rich treat of Spiritualism. First a lecture from Rev. T. L. Harris on Thursday evening, which was largely attended, and in which the speaker gave us a scientific view of modern spiritual manifestations, which was listened to with deep interest by the audience. On Friday evening he gave a second lecture, in which the high phases of this subject were brought to view in a most interesting and glowing style.

On Saturday evening Mr. Rufus Elmer gave us one of his highly amusing lectures, pouring out such an array of facts as would overwhelm any one who could believe a tittle of them. On Sunday morning and afternoon Mr. Elmer lectured before large audiences, who seemed to be deeply interested. In the evening Mr. Harris gave a lecture at Sansom Street Hall, which was crowded to overflowing. It was a most eloquent discourse upon the great providential drama which began in the Reformation and was now in progress in the spiritual movement of the present day. He spoke of the various acts of the drama, and depicted in glowing terms the conflict between absolutism and the rights of private judgment. Throughout the lecture there were thrown out some of the most brilliant figures, and at times strains of eloquence such as we have seldom been our lot to hear.

We think the influence of these gentlemen has been highly beneficial, and have no doubt it has received from their labors an impetus which shall cause it to move onward still more rapidly, and a blessing will rest upon their labors.

Truly yours,

I. M. C.

Every day brings us new proofs of the rapid growth and irresistible power of Spiritualism.

Washington and the South.

FROM OUR LOCAL CORRESPONDENT.

Mr. HARRIS' LECTURES.—The people of Washington have been favored, during the past week, with the opportunity of hearing a series of lectures on the facts and the philosophy of Spiritualism, by the Rev. THOMAS L. HARRIS, of New York. They were given in the new theater known as "Riley's Varieties." Owing to the unfavorable state of the weather, the attendance was not large on the first two evenings. On Saturday evening, however, notwithstanding the threatening appearance of the skies, the theater was filled with a crowded audience. This may have been owing in a measure to the fact that the admission fee of twenty-five cents (which had been required at the preceding lectures to pay expenses) had on this occasion been removed. Whether this was, or was not, one of the influences which operated in determining the magnitude of the audience, it is a fact not to be denied, that a majority of the good people of Washington, like those of most other places, will look twice at their shillings before spending them for the purpose of getting light and knowledge on the subject of their future life, and the grandest questions which relate to our existence as rational and immortal beings, while, at the same time, they cringe not the slightest hesitation in paying out their dollars with a liberal hand for the pleasure of an evening's entertainment at the theater or in the ball-room. It appears to be a strange thing that men will suffer the paltry consideration of twenty-five cents to weigh with their inclination to hear an eloquent and able discourse involving new and astounding facts calculated to shed an important light on the great problem of a future existence; and the singularity of such a spectacle is not lessened when regarded in connection with the additional fact that many of those who thus hesitate to spend so trifling a sum for such an object are confessedly persons who are more or less interested in the subject of spiritual manifestations. However, it takes a variety of character to make a world, and Washington is entitled to its share in the assortment. Whatever cause besides the interest of the lecture itself may have operated in bringing about the result, the hall was filled to the extent of its capacity on Saturday night. We were unable to be present at the opening discourse of Mr. Harris, but were fortunate enough to hear the concluding portion of his lecture on this occasion. It was arguing to prove the recognition, by the Church, of the great fact of spiritual communion with earth's inhabitants in every age. This is a part, and an essential part, of the doctrine of the great Catholic Church at all times, and a man can not be a member of that Church unless he accepts it as a portion of his creed. The lecturer cited St. Augustine and other lights of the Church in proof of the fact of spiritual communications. Among the Protestants, who also contended for the same thing, were Luther and other eminent theologians. He argued that the spiritual element was the only vital principle in the Church at all times; and it was because that element had become dormant, or misdirected and perverted, in the Church of our day, that there was manifest such a general tendency to materialism throughout Christendom. The speaker also commented upon the inconsistency of the clergy in opposing and denouncing Spiritualism, and denying the facts known as spiritual manifestations. The large audience, among whom were clergymen, members of Congress, and quite a number of Church members, listened to his remarks with respectful attention and evident interest. Judge McLean, of the Supreme Court of the United States, was present in company with some distinguished friends. As a speaker Mr. Harris is remarkably fluent and earnest. His ideas are often expressed in strong, poetic, and glowing language, and at times rising with his theme to a plane of exalted and stirring thought, he rolls out a stream of impassioned and lofty eloquence that carries his hearers with him on its tide, while their hearts are moved, as with one accord, by the bold beauty and harmonious strength of his sentiments and his diction. His appearance and manner, while speaking, frequently reminded us of a "medium" receiving impressions from the unseen inhabitants of the Spirit-world. On Sunday, Mr. Harris spoke in the morning to a good audience—chiefly on the necessity and the use of the spiritual manifestations in the development of the grand truths of the future life, the laws and relations of the human soul, and the duties of the individual in his present state of being. He related several strange facts in the course of this address, which the limits prescribed to this notice forbid us to relate here. It was a strong and argumentative address, and will have its due effect. Mr. H. has since delivered three lectures—two (on Sunday and Monday evenings) in this city, which were attended by overflowing audiences, and one (on Tuesday night) in Georgetown. He has aroused attention to the subject of Spiritualism among the people of Washington, and his lectures here are already producing their good results, the evidence of which is seen and heard in hundreds of drawing-rooms and households in this city.

OPPOSITION TO SPIRITUALISM.—The general "agitation of the waters" by the angels is producing a good deal of uneasiness among the clergy and the editors in Washington. The press of this city has manifested an ungenerous and liberal course in its opposition to the Spiritualists, choosing daily to misrepresent their views, objects, and action; but it has remained for the clergy—or rather for a portion of the clergy—to stigmatize themselves and make the most glaring exhibition of inconsistency and narrow prejudice on this subject. In two or three churches, during the past three months, sermons have been preached against the "wicked heresy and wretched delusion" of Spiritualism—for it is by such general and Christianlike terms that these reverend gentlemen characterize the belief—now entertained as a sacred and abiding conviction by upward of a million and a half of the citizens of this country—in the sublime reality of a spiritual sphere of existence, and the daily occurrence of communications and manifestations to us from our friends who have passed through the ordeal of "death." Among those who have preached against the facts and faith of Spiritualism is the Rev. John Smith, a Presbyterian parson, whose views on this subject are remarkable neither for clearness, breadth, nor profundity, and whose general habit of thought and conduct will never be likely to gain for him any preeminent distinction over the great mass of John Smiths. He denounced the manifestations, which were, as he seemed to suppose, scenes of mutual wickedness and "blasphemy" on the part of all who had any thing to do with them. More recently, the Rev. Mr. Butler, a leading Episcopal clergyman of Washington, delivered a set sermon against the manifestations and those who accepted them as revelations from Spirits. His discourse was not especially characterized by argument, or a kindly and Christian feeling toward those who differed with him on this subject. Forgetting that an important portion of the record of the Bible is made up of accounts of phenomena very similar to, if not identical with, those now occurring all over the civilized world, he directed against the latter the full fire of his battery of denunciation and sarcastic opposition. Selecting from Judge Edmonds' book portions of such messages as he deemed most vulnerable, he proceeded to dissect them in his own fashion, and to expose what he was pleased to term their puerility and absurdity. He compared one, purporting to be from Webster, with the speeches of that distinguished man when in the body, and concluded that if it were from Webster he must have sadly deteriorated in intellect since his departure from earth. The production of raps and the moving of tables he attributed to the agency of "necromancy" on the part of the media—thus seeming to agree substantially with Prof. Page in his idea of Miss Kate Fox, that she had certain delicate and ingenious unchained concealed (the movements of which the worthy professor plainly detected) in "the left gastronomic region." Here, then, we have the grand result of the combined labors and researches of Science and Theology. It is this, that the ninety odd thousand men and women in this country who have found themselves to be mediums for the production of these extraordinary phenomena are simply so many impostors, who are deceiving their friends by spelling out messages and lifting tables through the agency of adroitly-concealed machinery carried about their persons! What a commentary is here suggested on the materialism, the bigotry, and the cowardice of those holding high positions in our churches and colleges, when the accredited exponents of the principles of the Christian religion and the teachings of Science are driven to such "lame and impotent" conclusions as this! It were better for them to adopt the "explanations" of Faraday or Dr. Dods, and thus, at least, save their reputations for manly and fair dealing.

THE AMERICAN SCIENTIFIC ASSOCIATION has just closed its annual session in this city. The meetings were held in the Lecture Room of the Smithsonian Institute. Before the close of the session, Prof. HARRIS, of Philadelphia, read to the Convention an invitation, made on the part of the Spiritualists of Washington by a Committee, to attend the lecture of Rev. T. L. Harris, on Spiritualism, on Saturday evening, April 29th. In the midst of the reading of this paper, Professor Henry entered the hall, and upon hearing the subject of "Spiritualism" mentioned, he

turned red in the face and interrupted Prof. HARRIS by this inquiry: "I would be glad to know, Mr. President, if this subject is in order?" Prof. HARRIS remarked, that, whether the subject were in order or not, it was hardly in order to interrupt a member of the Convention in that manner before he had finished reading his communication. Prof. Henry replied that this was "a dangerous subject to be introduced into this Convention;" that it had better be let alone; and he moved that it be laid upon the table. The invitation was finally laid upon the table. It would seem that a subject like this, which it was politely proposed to the members to hear discussed, was one which would lie peculiarly within the domain of "Science." But the "American Association for the Promotion of Science" decided that it was either unworthy of their attention or dangerous for them to meddle with; and so they voted to put the invitation on the table! We can omit in this connection to mention that the American Association for the Promotion of Science held a very learned, extended, grave, and profound discussion at the same session in which they voted to put the above invitation on the table, upon the cause why "roosters" crow between twelve and one o'clock at night! Several very ingenious explanations were, we believe, adduced to account for this remarkable phenomenon, which the American Association for the Promotion of Science justly regarded as a question naturally challenging their most serious investigation, and to the task of accounting for which they resolved to bring to bear the combined force of their highest energies. It was finally decided by the Association that the important fact that roosters crow at half-past twelve o'clock at night is to be accounted for on the supposition (strongly sustained, however, by well-ascertained collateral facts in science) that at that particular hour a wave of electricity passes over the earth's surface, from north to south, which disturbs the fowls in their slumbers, and, being naturally of a crowing disposition, they all, immediately on being thus awakened and aroused, with one accord set lustily at work a-crowing! We think the American Association for the Promotion of Science have hit the mark at last. They deserve well of their country for having made the above important acquisition to the discoveries of science, and the members who were chiefly instrumental in bringing the subject up and arriving at the conclusion which was adopted should be voted a medalion by Congress. The obverse side of the medal might appropriately bear the image of a barnyard cock in the attitude of crowing, with the inscription beneath, "Beware!" while the reverse could with propriety represent a cluster of clucking old hens.

AERIA.

BY H. CLAY PREUSS.

The following lines, from our esteemed friend and occasional correspondent, were mislaid at the time they were received, and have just come to light. Bro. P. will please pardon our carelessness and this unusual delay.—P.D.

Come back again! unearthly dream,
Let me yet feel thy heavenly beam
Bathe my young soul as in a stream
Of living light!

Come back again! why mock me so!
Oh, life is dark and full of woe,
Its fading lights still dimmer grow—
Come back again!

Where hadst thou birth? not in this brain,
Sore racked by toil, disease, and pain,
And shackled by its mortal chain—
Whence comest thou?

In vain, in vain! I've sought to trace
Thine image in the human race;
No charm of woman's form or face
Is like to thine.

I see thee now—God! what a light
Doth burst upon my dazzled sight,
And now 'tis past—oh, is it right
To mock me so!

Ah, why so strangely dost thou glide
Upon my thoughts' dark troubled tide?
Art thou to be my Spirit's guide
Beyond the tomb?*

Oh, by that thrilling angel-glance,
Oh, by this deep, delicious trance,
How my fond, longing Spirit pants
To clasp thee here!

I know thee now—that misty hand
Doth beckon me as with a wand,
Far off within the Spirit-land—
Oh, lead me on!

WASHINGTON, D. C.

* It has been communicated through a medium, that every human soul will find its angel-mate in the Spirit-world—beautiful if it be a delusion.

NEW YORK AND ITS ENVIRONS.

We have had the pleasure of inspecting a drawing of the City of New York and Vicinity executed by B. F. Smith, Jr., for the forthcoming Steel Plate Engraving, to be published by Smith, Fern & Co., 218 Fulton Street.

This view is taken from the Latting Observatory, embracing and minutely depicting every object within the scope of vision, below 42d Street, the Crystal Palace, Reservoir, and Observatory in the foreground, with all the avenues, public buildings, and objects of interest. It presents Green Point, Bushwick, the cities of Williamsburgh and Brooklyn, Gowanus, Greenwood, Long Island to the Narrows; the Atlantic Ocean, with ships and steamers entering the harbor and departing; Staten Island and the Jersey shore, Bergen Point, Jersey City, Hoboken, Newark, etc., with the shipping of the North and East rivers, and the steamers plying to and fro, all which are displayed with wonderful distinctness and picturesque effect.

There is no view in this country so grand in extent, comprising such variety of scenery, so many cities, with their diversified interests; but for want of elevation and point to effect a proper view of the city and environs, the engravings heretofore published have been limited, vague, and indefinite.

The Latting Observatory, from whence this view is taken, is the best point that could be desired, enabling the artist fully to embrace and particularize every thing visible below 42d Street.

The publishers are the only persons who have ever attempted a work of this magnitude in this country, and we trust their enterprise will receive the encouragement and support of every citizen of the great metropolis. Indeed, it will be a picture that should adorn every public edifice and private mansion.

The view will be engraved on steel in the finest manner, and will be at least 40 inches in length by 30 wide, and is to be furnished to subscribers at \$5 a copy only, an amount far below the actual value of so great a work.

VIEW OF BROOKLYN, L. I.

The same parties have now in process of completion a magnificent Steel Plate Engraving of the City of Brooklyn, N. Y., which they expect to have ready for delivery next month. This view is taken from the United States Hotel, which is the most commanding point of elevation that could be obtained for the purpose, and all property visible therefrom will be accurately represented. The suburbs and distant portions of the city, with public buildings and objects of interest, will be represented with great distinctness and fidelity. In the foreground, the shipping, comprising the ocean steamers, merchantmen, steam-tugs, etc., with the various ferry-boats between the cities, combine to make a natural and picturesque effect which will be familiar to every citizen in Brooklyn. No expense will be spared to make this the finest engraving which has yet been published in this country. The work will be executed by an accomplished artist on a steel plate 24 by 41 inches. The price of this plate also will be \$5.

It is seldom indeed that our attention is called to a work of such decided merit as these engravings must be admitted to possess. Persons at a distance may be assured that these pictures will give them a far better idea of New York and its surroundings than all the letter-press descriptions in the world. Their immense scope and minute details have been equally regarded, and the whole combined leaves nothing to be desired. We have no hesitation in saying that among all the attempts hitherto made to represent New York and its vicinity, on canvases or steel, we have seen nothing that is worthy to be compared with these magnificent engravings.

Original Communications.

ITINERANT ETCHINGS OF URIAH CLARK.

NUMBER ONE.

STAMFORD, CT., May 12, 1854.

Early rising out here in this village of rural beauty, on these mornings of May, is a luxury unknown to the denizens of cities filled with seething throngs and smoked airs. And with what a joy the spirit breathes the inspiration of early songs warbling over the landscape lighted by the first auroral beams of day! A single morning festival in May, amid the scenes and associations of God's glorious country, is worth a year confined within city walls, which echo but little save the tread and thunder of multitudes marching on through the crowded avenues of artificial life.

An hour on the railway and I am dropped into Stamford—one of the loveliest retreats along the shore of the Sound, and doubled in population within a few years. But you have been here.

And so have the "unseen visitants." A few weeks since the Rev. Mr. Hoyt grew alarmed at the signs in the midst of the people, and forthwith commenced using his pulpit to "lay the Spirits." Hard names were applied to them; and other than "mysterious knocks to prove his doctrine orthodox" were administered those who claimed the right to investigate. I mistake. He would have all investigate, yet in a peculiar way.

"They must go to no circle, unless they would go pledged to judge all manifestations as the work of the devil. If the devil is to be known by his works, evidently his reputation should be immediately redeemed from the abuse he has been bearing for ages, since these manifestations are mainly evil only in disapprobating the enormous dogmas of old theology. The wholesale manner in which Mr. Hoyt handled the subject, laboring through four long sermons, seems to have excited sensation in the right direction, and the Stamford Advocate, a neutral paper, came out heroically battling for a more impartial mode of dealing. Gentlemen of the clerical function, in your handlings of this theme, beware of revealing an undue familiarity with the satanic influence you attribute to them!"

The people were ready to hear on the spiritual philosophy, and in the midst of a heavy thunder-storm came out and nearly filled the hall, on the first night, after a notice of only a few hours. Some came to see a "performance," without doubt, and went away. And so for a long time many will go on their way, never seeking the truth unless they are arrested by some overwhelming exhibition of physical manifestation appealing to their grosser nature.

In this place and vicinity, as in almost every community, we found many earnest minds engaged in examining the claims of Spiritualism, if not already deeply impressed with convictions, though they have witnessed little or nothing of a demonstrable kind. The hearts of the people are throbbing with aspirations for better hopes than those found in the old creeds and philosophies.

I talked with an aged matron a few days since, and her eyes were wet as with a heavy soul; she told me the great sorrows of her life had grown out of fears that her offspring might either cease to exist after they had left the form, or, more terrible still, might go shrieking out of this world into a world of fiends and eternal tortures. It is not only those who are out of the churches, but multitudes within, who have lost all faith in the sublime truths of Heaven, and who, in the midnight of a frigid materialism, are turning their anxious faces toward the celestial spheres for the dawn of supernatural light and the messages of an angel ministry.

CRITICISMS, INQUIRIES, AND FACTS.

False Interpretation of Visions—Inquiries Respecting the Import of Mr. Davis' Etchings—Classification of the Sphere—Empire of Spiritualism—Interesting Facts—Trying and Identifying Spirits—Bad Habits Corrected—Spread of the Manifestations—Forty Mediums in the Town.

CANNON, KENT CO., MICHIGAN, April 9, 1854.

FRIEND BRITTAN:

It seems that Spiritualism is not confined to any particular locality, and, like the vision of Peter, hath no respect of persons. Operating, as it does, in different parts of the earth, on different individuals, in a variety of ways, according to their tastes and desires, it is somewhat calculated to create a spirit of skepticism on the part of the serious, sober-minded part of the community, and to arouse a spirit of hatred and determined opposition on the part of the bigot. But I reason thus: If we have spiritual manifestations at all, we would do well to take heed; it may be a light shining in a dark place, and we have authority for saying that whatsoever maketh manifest is light (and not darkness, as many affirm), which affirmation, if true, is no excuse for the watchmen to flee when the wolf cometh; but, on the contrary, they should be the very first to investigate and arrive at the truth in order to lead their flocks in the true path beside the still waters.

I regret that Spiritualists so readily arrive at fixed conclusions, and that through mere literal constructions. Did Peter in reality conclude that there were all kinds of four-footed beasts, fowls of the air, etc., in heaven, because represented to him in vision? Did John, when he wrote the Book of Revelation, expect a literal fulfillment as presented to his vision, such as the New Jerusalem, sea of glass, a woman clothed with the sun, our Saviour in the clouds of heaven riding a white horse, vials of wrath, etc., or were they mere representations and figures of the true? What would be said at this day, Mr. Editor, if modern Spiritualists should publish such a category of presentations as these (viz.), the dragon with seven heads and ten horns, sea of blood to the horses' bristles, frogs and lizards issuing out of the mouth, etc., and then he told that the proclaiming angel was once a man and lived on the earth! Would not the cry of sorely ascend from the mouth of skeptics, like a volume of smoke, to the very heavens? Would not such publication, literally understood, warrant men in the belief that we were keeping bad company? I know not what construction to put on any thing I hear or read unless I know the circumstances and the motive that prompts to action. If thoughts and desires are answered (as I am satisfied is the case), and often met with reproach, how cautious should we be. Feeling that we are in the presence of the Father of Spirits, and that our thoughts are known to the Spirit-inhabitants of that heavenly country, and the desires of our heart answered, how necessary that every man should examine himself in order to ascertain if his motives are right and his heart pure in all his petitions and investigations. Of this one thing I feel assured, that what a man sows he will also reap, and that if we ask an egg we shall not receive a scorpion; but, if we ask a scorpion, shall we receive an egg? Therefore I am ready to attribute all the evils (if any) to the world of mind, to unallotted passions and corrupt desires, and not to the fountain itself.

I would like to suggest a few thoughts on the writings of A. J. Davis. Why, in his description of the spheres, he omitted the first, and passed it over in silence—a sphere which, to me, has been denominated outer darkness. Also, how the second sphere should be so transcendently luminous, when Solon (the Spirit of) tells him that the unenlightened, base, and ignorant have to pass through a set of disciplining influences to fast and prepare them for higher enjoyments! Would not such happiness be the happiness of the child under the correcting lash of the parent? A sphere which to me has been denominated in Scripture phrase as occupied by unclean Spirits. Also, I would ask why it is (or whether it is so with others) that in the first four spheres we invariably get a denial of the divinity of Christ, while in the three higher it is always admitted? I can not learn that Davis has had any communications from the higher spheres; therefore is not the caution of John a good one, and a test—Try the Spirits? If Solon occupies the fourth sphere we might expect from him a moral philosophy, heaven-born; but that in Davis' classification is the celestial sphere while he terms the three higher the su-

pernatural, super-spiritual, and super-celestial, and in these spheres, to me, the divinity of Christ is admitted—spheres as much above the others as the heavens are higher than the earth—spheres that the truly blessed will occupy, and such as my soul yearns after and desires to attain unto, and such as all will be satisfied with when they awake there in the image and likeness of Christ. I am not antagonistic to the writings of Davis. I find much in his "Philosophy" to admire. It is well calculated to elevate the mind above the groveling sensualities that contaminate society; but does it point to the Lamb of God, in the truest sense, that taketh away the sins of the world? When all can harmonize and agree on this point, then, and not till then, will that grand union be consummated, so highly recommended in his "Harmonical Philosophy;" then the wolf and the lamb can lie down together. Remove that obstacle, then all can see eye to eye, and we shall have no further need to say to our neighbor, "Know ye the Lord," for all may get that knowledge and wisdom we so much need from the true and great fount of inspiration. We have a boundless field before us to explore. Eternity, how broad! how vast! And if heavenly visitants are permitted to guide us in our researches after truth, it is because we need their guidance; let us welcome them to our bosoms in honesty and candor, and the light that will flow into our hearts will be light divine, calculated to destroy that demon darkness within.

But I purpose to give a brief narrative of my experience in these matters. In the fall of '42 I became extremely anxious about a son that had left for California. Not hearing from him for several months, I supposed him lost on the Pacific, and my anxiety becoming intense, I consulted what is called a tipping medium, at Grand Rapids, who informed me that he was yet living, and detailed particulars nearly as they transpired by the receipt of a letter from him. Shortly after my hands were moved, and I was informed that the ship arrived in port on the 10th of September, which proved true, after being six months on the ocean, which should have been performed in as many weeks. I soon commenced writing, with a strong desire that I might have a communication from the Spirit of a departed friend, claiming to be from the seventh sphere. My hand was moved to write these words, "You must live in reverence," repeated twice. Had there been coals of fire in my bosom the sensation would have been somewhat similar. I soon had communications from other spheres, which did not affect me in the same way. I could get comforting words from the lower spheres and the keenest reproof from the higher. I soon commenced hearing, and could readily distinguish, by the voice and manner, departed brothers and friends, who had power over me to move me about the house and fields with a force similar to atmospheric pressure. My hands were moved to many passages of Scripture, turning the leaves with accuracy and expounding their meaning; reproving me at the same time for evil thoughts, ungraceful movements, and pernicious habits, such as using tobacco, and correcting me in the pronunciation of words. I soon became alarmed, not knowing what these things would lead to. I was so attracted by the words spoken (impressed), I became wholly absorbed with the subject; of course had not much relish or anxiety about the business transactions of life; of course friends became anxious—fears were entertained of insanity. Some averred that it was all of the devil, and various were the speculations in regard to my state, all feeling and believing that an invisible agent was employed in its accomplishment, my case being the first in these parts.

But when a thing becomes common, however mysterious, it ceases to be a mystery. The manifestations soon began to spread over the neighborhood, and there are now in our town some forty or over that receive communications, some of them of a high order, approximating to a state of clairvoyance, and a majority of our citizens are believers. The subject has been treated respectfully, and evidently most are seeking after light and knowledge.

My object in writing this is to draw out from your correspondent's matter of a high moral nature, and if, in reply to my views, I will feel obliged to any one that will correct me.

Yours respectfully, DEMAS HINE.

W. S. COURTNEY'S ESSAYS ON GOD.

Perhaps no one has been more delighted in reading the essays of Mr. Courtney on the Cause and Cure of Crime, etc., than myself, and I would that every thinking man in our country and the world could read them. The idea of the Sovereignty of the individual seems to me the great thought of the age, and, if practicable, fraught with the greatest blessings to the race; and I have sometimes thought that if there could be a friendly discussion of the principles involved in the formula carried on through the columns of the TELEGRAPH or Nichols' Journal, it might be acceptable to the readers of those papers. I presume the editors of the last-named journal, or Mr. Courtney, or Mr. Andrews, would be willing to take the affirmative; and if Mr. Brittan, or some other capable and candid man would take the negative, I believe there would be much light thrown on this great question.

But I was going to speak of the articles of Mr. Courtney, especially those on God. Old orthodoxy which received such terrible castigations from his pen in his former articles, must have picked up her ears and taken a new lease from the "material aid" received from his last. I can not make it seem right that she should receive such aid and comfort from such a sweeping radical as he. However, I suppose we ought to be willing to follow truth, even into the valley of dry bones; but the question is, Does truth lead there?

The subject demands, and will doubtless receive, the aid of an abler pen than mine, but each man thinks (or ought to think) his own thoughts, and here are a few of mine on the summing up of his positions:

1. "God, to be conceived at all, must be conceived in the human form and character." If Mr. C. means *exactly* conceived, then he makes a mere assertion, or gives his views with regard to it. If he means that it is *absolutely* impossible to conceive of God in any other form, his position is refuted by facts which he introduces, viz., the worship of the sun, the elements, and various other things as Deity. I would it were literally true that he is conceivable only in the human character, or that he could be conceivable in no character worse than the human; for then the enlightened conscience—the healthy, moral sense—would not be shocked by the conceptions of God indicated by the belief in an endless hell.

Whether the Deity is monsterized by conceiving him in a higher or different form from the human, depends on the mind of the individual. Mr. C. should have left out the philosophy of the spider. If he knows of any evidence which proves that God exists in the form of a man, not discovered in Voltaire's day, he should specify it. If the views of the harmonical man are to be taken as a standard, the question comes up, Where is that man?

2. "A human God can alone be worshiped." This proposition is an amplification or corollary of the first, and stands or falls with it. Mr. C. speaks for himself; he can not speak for others in this case. Were I disposed to "bow down" to any thing, I would do it out of regard to the attributes or character shown rather than the form assumed. What if it be true that the non-conception of God in a human form is Pantheism? Names are nothing; forms are nothing; the truth—the "real reality" is what we want. But it destroys all worship! Well, supposing it does—is the falling down and worshipping of Deity necessary? Does it add to the happiness of man or his Maker? It does not seem reasonable that the Ruler of the universe can be so "jealous," so selfish, as to have his happiness depend upon man's bowing in servile homage to him. He presents no evidence in his dealings with man that he is pleased with such demonstrations; and this answers the question whether it be necessary to the well-being of man.

There is no fact better established by the teachings of science and the experience of mankind than this: that God is "no respecter of persons;" that the so-called wicked experience the effects of his impartial goodness equally with the so-called righteous; that he never varies his administration one iota in deference to one or a thousand prayers. He shows not the least evidence that he is a God of "emotions." But it may be said that worship is necessary as a means of expressing our gratitude. The question then arises, Is there cause for gratitude where there is no free agency. Is there free agency in a power subject to law—a being of necessity? If Deity is a free agent—if he does show particular, personal favors to men, from partiality to me, while he curses others whom he could as well bless, he is not entitled to my gratitude, or that of any person who loves his neighbor as himself. I suppose this will be called blasphemy by some. I am willing it should be so called by men so morally obtuse, so saturated in selfishness, as to find cause for gratitude in the fact that *they*, through the special favor of God, have secured for themselves "posthumous estates in Paradise," while others, "no better deserving of the fate than themselves," are handed over to the tender mercies of an endless hell! Oh, man! if it be indeed true that thou art "little lower than the angels," it is equally true that thou art but little higher than the brutes!

Let us now consider "what is proved and what remains unproved by

the existence of the religious organ of man. Mr. C. thinks it proves the existence of God, from the fact that all things in the economy of nature have a use. But I can not think his conclusion a legitimate deduction from his premises. To my mind it merely proves that it *MUST* HAVE AN OBJECT—not necessarily that that object is God. Veneration must have *SOMETHING* to venerate—it may be an old man, or a monarch, an institution, a custom, a wooden image, a star, truth or goodness, power, or a personal God. Intellect and education teach in a great measure what that object shall be. The location of veneration seems to me not more commanding than that of causality. It lies *BEHIND* reason and benevolence, that they may approve before it attaches itself to its object.

3. "This is another corollary, and as I do not admit the premises, of course I do not the conclusion."

4. "Conceiving of God in the human form and character does limit my comprehension of him very much." I can not read the accounts of his eating and drinking, his square hold with Jacob, and other "personalities" in the Primitive History, without having my risibles "instinctively" excited; and it is an enigma which I can not unravel, how a man with such reasoning powers as Mr. C., and who I know is *FREE* to use them too, can come to such a conclusion.

5. "Looking for God through the physical sciences leads to Pantheism or Atheism." This is undoubtedly true, and professors of religion tell us that they "look for God in an inward and spiritual way." But, oh! what a monstrosity do they fish up! He may be in the form of man, and of his size. But if the real God bear such a character, it is a pity that Satan failed in his attempt to dethrone him. I rejoice that the study of the physical sciences reveals no such moral monster. Deformity in character is far worse than deformity in shape. Men have in all ages of the world "looked into their own hearts for God," and found an animal—which they called God! Like the pismire, they made him in their own image. They will not do to take instinct for a guide in preference to reason. Many people have an instinctive belief in a devil, that I am sure reason does not teach them; is there therefore one? Instinct, or the action of reverence, teaches some (or fails to teach the contrary) that there are many Gods. In fact, it "leads to the wildest and most absurd results." It is true that the world is full of monuments to God, the offspring of the worshiping instinct; and they become more numerous as the farther back we go in its history; and this fact renders it less trustworthy. We need not look backward for perfection. We are led by analogy to suppose that the primitive man was a very imperfect being, far inferior to the man of the present age. Consequently, the faculties of the man of to-day are more reliable than those of his prototype. The instinct of devotion appears the strongest in the rude, uncultivated tribes of man. Witness the negro race as a marked example.

The fact of the extensive and almost universal prevalence of the devotional instinct does not prove that there is any object of worship needful for the fully developed man. It proves that that instinct has found, in this and past ages of ignorance and misdirection, something to exercise itself upon; and the organ is the external mark which the spirit makes in acting on the brain in this particular direction—a direction caused partly perhaps by a necessity of his nature in his undeveloped condition; and partly perhaps by an accidental circumstance occurring to a primitive pair, and transmitted to posterity in an increasing ratio by virtue of well-known physiological laws. If the existence of this faculty proves what is assumed for it, then the existence of the faculties which prompt men to anger, hatred, jealousy, revenge, contempt, envy, and others equally unamiable, proves that they have legitimate objects to be exercised upon, and must have through all time.

I can not think that in that "good time" for which we hope—the future of humanity on earth—if not on earth, in "that bright world which lies beyond" our own, man will retain these repulsive features. If reason will not teach us that there is a God (which I think it will), we have no reliable evidence that there is any.

How divine love and truth can be, literally speaking, the deified human Spirit, and that Spirit a personal God with "arms, feet, legs," etc., is beyond my comprehension. But whether God be "personal" or pantheistic is not very important, further than it influences our actions. ANTHROPOLOGY is, after all, the best theology. C. M. OVERTON.

WESTFIELD, N. Y., Jan. 11, 1854.

FACTS AND REMARKS.

CONFERENCE OF MAY 11.—The Thursday evening Conference at this office, last week, was attended by a full audience. As we entered the room, Mr. PARTRIDGE was reading a paper concerning some spiritual manifestations of former times, but their exact nature we did not apprehend. D. G. TAYLOR followed with a relation of communications he had received from Spirits. Napoleon had told him of a battle that had been fought between the Russians and Turks, and his statement was sufficiently accurate with subsequent accounts. Also his own daughter's Spirit had brought him intelligence of a specific nature, from his son in California, and this was confirmed by subsequent letters. Mr. Partridge related a fact which will be mentioned in a separate paragraph, and then spoke of the general impropriety of mingling human magnetism with spiritual manifestations in cases where reliable communications are desired. He thought that disorderly, or what are called evil manifestations seldom, if ever, occur except when there is this intermingling of magnetisms, and that then they result from the magnetic influence of the person in the body. Dr. J. R. ORTON related a curious fact of an apparition of, and communications from, a man who had been dead for some time, the account of which will be given elsewhere. Mr. —, of Troy, related facts in his experience. Mr. FISHERMAN spoke of times and spaces in the spiritual world, and of the manner in which Spirits travel, or appear to themselves to travel. Mr. McDONALD disputed Mr. Fisher's philosophy, and Mr. F. replied. Mr. —, of Troy, related facts which he considered illustrations of the traveling of Spirits. Mr. FOSTER, a writing medium, from St. Louis, related facts in his experience, and read poetry written through him by the Spirits. The meeting was closed by speeches from Mr. McDONALD and Mr. FISHERMAN, between whom a somewhat earnest controversy had been kept up, the particulars of which we could not give within the designedly brief scope of this paragraph.

CARRIED OVER THE ATLANTIC BY SPIRITS.—We published, some months since, a wonderful relation of facts which seemed to prove that a ribbon bearing a peculiar inscription was brought by Spirits from a circle in England to a medium in Troy, N. Y., and that by the same agency a penknife belonging to said medium was carried to the circle in England, and that both transportations must have occurred within less than the period of an hour. Incredible as this statement may appear, we have just been informed, upon good authority, that the medium referred to, Mr. Hansen, of Troy, has since been to England, and found his penknife in possession of his friends of the circle with which he had been in communication by means of the Spirits. His friends had previously written him descriptions of the knife which had suddenly and mysteriously appeared at their circle, but he now saw and identified it by unmistakable marks. The ribbon was in like manner identified. We merely allude to this affair now, in the hope thereby to induce Mr. Hansen to write us the particulars concerning it, as he found them on his visit to England.

BORN AGAIN.

On the third day of May, 1854, the Spirit of Mr. JOHN MAIN, which had occupied its mortal tenement for eighty-five years, suddenly departed. Mr. Main was a native of Scotland, but had been a resident of this city no less than sixty-four years. So fully did he continue to exercise his physical powers, until a very late period of his life, that only two days before the bodily functions were finally interrupted he walked some two miles, visited his friends, and returned to all appearance in his usual health. Indeed, he was apparently as well as ever until within an hour and a half of his departure. But his earthly mission was accomplished, and the body, impaired by length of years, and being no longer adapted to the high purposes of his immortality, the Spirit calmly relinquished its hold and was born into the Spirit-world.

The funeral obsequies occurred on the 6th inst., at the residence of Ira B. Davis, Esq., son-in-law of the deceased, after which the mortal remains were removed to Greenwood for interment. The Editor of the TELEGRAPH pronounced a funeral address on the occasion—which mainly consisted of an argument for immortality drawn from the nature and relations of man, accompanied with practical reflections of an elevated moral tone and tendency. The influence of the address was marked, and the superiority of the spiritual idea over the dry and gloomy dogmas of creed-men was strikingly illustrated in its effects. The skeptic was constrained to acknowledge that faith in a future life was made rational and its realization probable, while the children and friends of the departed sired were consoled and made hopeful by the assurance that although invisible he was neither dead nor absent.

General Correspondence.

HUMAN MAGNETISM.

MESSRS. PARTRIDGE AND BRITTON:

I am pleased to observe that "human magnetism" is at last likely to be tested by the public as a means of healing. I will venture to say, that if all the cures and partial cures performed by this agency within the last ten years were truly published, the aggregate mass of testimony in favor of it would be astonishing, even to those who know the most about it. But it must be confessed that "magnetism" has been looked upon by the masses as something curious got up to amuse them, which, as it costs nothing, could not be monopolized, and therefore could not be turned to account in making money; so, after satisfying their curiosity with it, they threw it aside, as they are wont to do a worn-out garment. But the student of nature is not so soon satisfied. As he attempts to surmount this newly discovered *little knot of science*, he finds that here, too, "hills peep o'er hills, and Alps on Alps arise." I consider the following facts self-evident:

That the Creator has ordained but *one means* for the accomplishment of any one end.

And that it was ordained by him that embryo Spirits shall build their own bodies to suit themselves, by means of this human magnetism.

That through their earth-lives the worm and old matter of their bodies should be dissolved and thrown out, and fresh material digested and put in its place by this agency.

And that, for the accomplishment of these and other functions, the Spirit is given power to attract to it "negative magnetism," and that the conductors of this are called the "sensative nerves." On arriving at the brain, this magnetism is changed to positive, and passes away through the "nerves of motion," contracting the muscles, and thereby performing every function which requires force.

That sleep is brought on by the partial withdrawal of the Spirit from its body; and that the closing of the external senses is for want of the inflow of negative magnetism; and that the end and use of sleep is to stop, or partially stop, the most complicated parts of life's machinery, until the circulating department has repaired the loss of the past day.

That we get sleepy while the barbers shave us, because we feel that passivity is our safety while the razor is in such close proximity to our throats, and he is highly positive, doing his best, let he shave too deep and lose a customer. So our magnetism is attracted to him, and our senses are nearly closed for want of it.

That we have a magnetic atmosphere surrounding us, like the air that surrounds the earth; that, therefore, when two sympathizing persons approach each other closely, their atmospheres meet and mingle into one, giving each the benefit of a "double portion of magnetism." And when your magnetism goes to my brain it tells me your thoughts, and I believe they are my own, while, in fact, like the cuckoo's young, they were only hatched in my nest.

That the society of loving friends is indispensable to good health. That these friends must not long, at any one time, be our only companions, lest we get back from them some of our own old magnetism, which is about on a par with breathing our own breath twice over.

That magnetism is the unseen chain which binds us to the home-scenes of sunny childhood and the associates of our youth. The true chain is not in the distance, but because our communion was truer to the laws of our lives than the associations of our mature years. Finally, that body-making and body-mending are done, if at all, by Heaven's only appointed means, and this means is human magnetism.

Sincerely yours,

W. D. DAVIDSON.

HOLLIDAYSBURG, Pa., April 24, 1854.

LETTER FROM WARREN CHASE.

St. Louis, Mo., April 19th, 1854.

I reached this city on the 1st day of April, and have remained here since, given a course of lectures, met in social circles and conferences, etc., and been very much engaged and interested. This is one of the strong advanced points of the harmonical philosophy. There are many well-advanced minds here engaged in advocating or investigating it, and here, as elsewhere, all who investigate and have intelligence and candor are convinced beyond a doubt, as an ultimate result of such investigation. The friends here have a system which our friends in many other places could adopt to advantage. They live a large and convenient hall for Sunday by the year, and each Sunday morning have what they call a medium-meeting, which is usually attended by from one to three hundred influenced persons and believers. The influenced persons and mediums being in all stages of development, the less harmonious are aided by these meetings; all are crowded forward; speaking, singing, writing, seeing, etc., are the results, and the time is for two hours agreeably and profitably spent. At three o'clock P.M. the Conference met in the hall, and usually listens to an address, or several addresses, from persons in both spheres. In the evening a lecture generally occupies the hall, and it is usually well filled. This makes a busy and pleasant day of Sunday. Brother Ambler and family are now here, and located for at least a year. I gave his opening lecture on Sunday evening. It was the first time I ever heard him. It was interesting, instructive, and beautiful, and I feel sure our course will grow, and grow beautiful and harmonious, under his teachings, or the Spirits through him. Brother J. M. Spear is here, and has been for a week past, and is the medium through whom two discourses are spoken each day, slowly, and written down by a scribe. They are upon elementary subjects and quite interesting, and will probably be published in due time. They are given in a quiet, retired room, in presence of a few persons, and will consist of twelve when the course is completed. Mrs. E. J. French, of Pittsburg, has been here for a few days; sees clearly into the diseased systems and prescribes for them; speaks nobly and boldly under the influence when occasion offers. Mr. Abraham T. Pierce, of Philadelphia, a healing and developing, and sometimes speaking, medium, of much power and good condition, is also here, and several other friends from abroad, and thus we have had quite a gathering in this city, and its effects are felt and long will be. We all leave to-morrow, except Brothers Spear and Fenton, who remain a few days more to complete the course of lectures, etc. This is my first visit to St. Louis, but is not likely to be my last. The bold and free minds here make this a favorable point for our philosophy. There is not much fear of the devil or the priest here among the leading and business minds. Spiritual intercourse here can not eruct over or crystallize into ecstasies, or idol or creed worship. Think, speak, act freely in your respective orbits, is the motto here.

P.S.—My address will be, Ceresco, Wisconsin, from May 10th to July 1st.

BLUSHING BEFORE THE MARBLE.

Washed ere the pure in heart, for they shall see God.—Jesus.

A writer in a late number of the *Christian (A) Advocate and Journal* (I believe) summarizes upon the practice of some artists who execute representations of the human form divine either in pictures or statuary in a state of nudity. He fears the hearts of all beholders (himself excepted of course) of such pictures and statuary will be corrupted thereby. How considerate! He seems to have forgotten (if he ever knew) that the Almighty one presents all of his creatures to our senses in the same manner, and so exposes all of the thoughts preexisting in his own mind ere yet the representatives thereof were formed. Can it be wickedness to imitate that to the best of our given ability? I think not.

Has he followed their example? Do not the consequences, if he truthfully (and who can contradict what he says) represents them, indicate the fact? Allow me also to ask the next pertinent (?) question: Does not a full imply a previous eminence? Which, then, of the statues or conditions of the pair was the pure and true—that in which they existed as they came from the hands of their Maker, or that which succeeded their interview, etc., with the serpent? I await answers. In the mean time, allow me to do him the favor, since the way has been opened to the "tree of life," to advise him to enter therein, and seek till he finds and partakes (without regard to any learned formulas) of the fruit thereof, that he may be purged thoroughly of all his galling shamefulness.

Now to you, dear reader, I would say, seek after God—he is not afar

off! You can find him in his works! You can find him in his unperverted word! You can find him in yourself, and whenever you do, you will find that your life, your strength, your all are his. Own this, and he will own you as his son.

Painter, sculptor, reader, fear not! The garden is yours to occupy, improve, and embellish, and all the fruits of all the trees thereof are yours; but touch not, handle not, taste not (unless you have the only antidote) even of the leaves of "the tree of the knowledge of good and evil"—a specimen of which you may find in the paper above referred to. "To the pure indeed, all things are pure."

H. A. C. STURGES.

FROM MARTIN LUTHER.

The following communication was recently addressed to the head of a family, through one of its members, in a neighboring city:

My brother in the Lord—I am permitted to say to you, Fear not, for the wicked shall not prevail against you; great and important is the trust that is given to you; let those who will, doubt; the just shall live by faith; let pity and charity alone fill your bosom toward those who have yet to gain that point in progression which you have attained. You must not think your path wholly a flowery one; many thorns will be found by the wayside in your journey through the sphere you now inhabit. There are three things of which you must beware—vanity from men's praise, misjudging your neighbor, and want of forbearance should he injure you or wound you in any way whatever; then will you be able to eject on all occasions the evil Spirit that besets your path, for only these three things can hatch the ugly reptile, apparently so harmless, yet possessing deadly qualities. Then, my beloved brother, fear not; gird on the armor of the Deity, and let your course be upward in faith and truth. The Deity will lead those who are true and the dear ones of the form now with you. Be meek and receive all that is given to you with a thankful heart, and fulfill the mission with faithfulness. Much shall be given, and it will be your privilege, and that of the media of your family, to minister comfort and happiness wherever you may go. Then let not your hearts be troubled for I am with you, saith the Lord, I will strengthen you, comfort you, and still give you aid, and blessed forevermore shall he who contributes to your store of trust. I would say one word more. When your circle meets to investigate the glorious truth, do not rely for rays or physical manifestations, but let each one write out the impressions of his mind upon the following: "Thy kingdom come, thy will be done on earth as it is done in heaven."

May all good angels, messengers of God, be with you and bless you evermore.

MARTIN LUTHER.

MOVEMENT IN THE SPIRIT-WORLD.

WHATELY, April 17, 1854.

MESSRS. PARTRIDGE AND BRITTON:

Gentlemen—I write you for information—also to test the subject of Spirit-manifestations. On the evening of Wednesday, April 12th, at a private sitting in this place, Mrs. Eliza B. S., a clairvoyant medium, reported, at eight or half-past eight o'clock, that all Spirits were called home, and from that time until ten o'clock or after, there would be no communications to the inhabitants of earth; that she discovered all the Spirits seated (after singing) in family groups, very attentively listening to the promulgation of some new law, or receiving instructions in regard to some remarkable event about to transpire. Is it common to witness such phenomena? Have other media discovered the same on the eve of the 12th, or at other times?

Spirit-manifestations to us are new; hence I write for a test—also for information. Yours, in haste, JUSTIN R. SMITH.

It is quite probable that the movement which the medium witnessed in the above case was confined to the general association of Spirits with which she was in relation at the time, and that it did not extend to all the Spirits in the other world, as she seems to have apprehended. Doubtless new revelations or directions are often given, in the form of general proclamations, to the different groups and societies of Spirits, but we have not yet learned, through any other channel than the above communication, that such an occurrence took place on the date therein specified.

W. F.

CALL FOR A WOMAN'S RIGHTS CONVENTION.

TO BE HELD IN BOSTON, JUNE 2d, 1854.

The undersigned respectfully invite all citizens of New England who believe in the right of the laborers to control their earnings; all who believe in a fair day's wages for a fair day's work; all who believe in the equal rights of all children in the community to all public provisions for education; all who believe in the right of human beings to determine their own proper sphere of action; all who believe in the right of all to a trial by a jury of their peers; all who believe that "taxation without representation is tyranny"; all who believe in the right of adult Americans to have a voice in electing the government, whose laws control them, to meet in convention, at Boston, on Friday, the 2d of June next, to consider whether these rights shall continue to be limited to one half the members of this community.

Paulina W. Davis, Sarah H. Earle, Samuel W. Wheeler, David A. Wason, Anna Fairbanks, S. Crosby Hewitt, Anna T. Fairbanks, H. C. Ingersoll, Thomas W. Higginson, Joseph H. Allen, James F. Clarke, Amory Battles, Lucy Stone, Mary A. Langhton, A. D. Mayo, Mary F. Deane, Harriet K. Hunt, Anna Q. T. Parsons, Sarah H. Pillsbury, Wendell Phillips, C. B. Cogswell, Ann G. Phillips, P. H. Nichols, Wm. I. Bowditch, Gertrude K. Burleigh, Wm. Lloyd Garrison, Paulina Gerry.

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From the Philadelphia Sunday Mercury. We have read the book of Judge Edmonds with surprise and pleasure; it contains a mass of evidence which even our skepticism, which is almost as impregnable as the shield of Achilles, can scarcely withstand. We are not among the proselytes of the new faith, but the work of Judge Edmonds is a surprising example of the amount of evidence which may be brought forward to prove matters which, in themselves, are supposed to be incredible. Every thing is related with rational sobriety and an irresistible appearance of sincerity; and the facts so related are of such a nature, that to reject them as mere illusions of fancy, or the works of ingenious jugglery or diabolical agency, is impossible.

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From the Hartford Republic. The subject is broadly and fully discussed, and a great array of facts and arguments brought to sustain both sides; but from our reading, we must incline decidedly to the opinion that the material hypothesis of Mr. Richmond is not sustained.

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EDITED BY

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